

The Brethren Evangelist,

ASHLAND, OHIO.

A. D. GNAGEY, : : EDITOR.

WEDNESDAY, SEPT. 9, 1896.

ANNOUNCEMENT FOR FOURTH QUARTER 1896.

Order blanks for the fourth quarter, 1896 have been mailed to all our schools. The Sunday school literature remains the same as last quarter.

1. THE BRETHREN QUARTERLY for the older scholars.
2. THE YOUTH'S QUARTERLY, for the boys and girls.
3. OUR LITTLE FOLKS, for the children.
4. CHEERING WORDS, an excellent paper for everybody, old and young. Published weekly at 25 cents a year.

In practicability, in comprehensiveness, in quality of paper and matter, in mechanical make-up, we may justly claim ours, to be not only equal with others, but *superior* to most of the helps now printed. Note some of the special features in the way of helps on the lesson.

1. Dictionary. Two pages are devoted to the definition and explanation of *words, terms and phrases* used in the quarter's lessons. Two more pages are given to the discussion of subjects directly related to the quarter's lessons. These four pages are a great help to teacher and scholar.

2. How to Study the Lesson. Six whole pages, 8 to 14 inclusive, are given to this feature. Here will be given the parallel accounts of the lesson, the daily readings, the connection between the lessons, and valuable hints and suggestions that will be very helpful in the study and preparation of the lesson. The demand for a teacher's edition is fully met by this very valuable addition to our Quarterly. By this arrangement, the scholar will have the same chance to study as the teacher has.

3. The Lesson Proper. Pages 14 to 39 inclusive, will contain the lesson proper. The space on these pages is filled with just such information as the scholar and the teacher need. The following is an outline of the contents:

- (1.) Comments on the text, giving the proper interpretation and meaning of the text
- (2.) *Life Teachings*. These state

the truths of the lesson, or in other words, it is the lesson *applied*. (3.) The questions are made as practical as possible. (4.) A few questions, including test questions, for the school, are given. (5.) Under the heading, "Some Things to Do," will be found six duties briefly stated—duties dropping directly out of the lesson. (6.) The Golden Text, the Lesson Thought and *three* Key Words, on each lesson are given. The matter in these lessons is so arranged that the teacher and scholar can grasp it at a glance.

DOES NOT LIKE IT.

Since issuing the Doctrinal number of the EVANGELIST, we have received the following letter which explains itself:

MR. EDITOR:—I see in the BRETHREN EVANGELIST of August 19, that you have resurrected that old statement that A. Campbell said that trine immersion could be traced to the apostles. Mr. Wampler need not have gone to the trouble of writing to the Librarian of Congress in order to find out whether the word *trine* was in this passage in the first edition of the Campbell and Rice Debate or not, for that is admitted by all. When Mr. Campbell sent in that certificate he had overlooked that word, but when his attention was called to it, he had the word *trine* stricken out of the next edition, as he claimed he never said it.

It would not be reasonable to suppose that in one speech he would say that trine immersion could be traced to the apostles, and in another, just a few pages from this, call it an eccentricity of a later age. Hear what he has to say on this matter:

"The gentleman tells you of the trine immersion of Tertullian, and of their baptizing persons, not only once into each of the names of the Divinity, but also undressed! And what have we to do with the eccentricities! It only makes the argument stronger; for if they thus submitted to three immersions instead of one, how strong their faith in immersion. The gospel commands one immersion but it seems they got to three."—Page 248 Campbell and Rice Debate.

A plain statement like this ought to settle what Mr. Campbell said.

REMARKS.

1. In the first place the author of the above letter is not the only one who regrets that this "old statement" has been "resurrected." All single immersionists, especially the followers of Alexander Campbell, would much prefer to keep it in the grave where it can do their cause no harm. Indeed there are multitudes of people who would rather have the truth buried and the tomb well guarded and secured against all possibility of a "resurrection." We have no doubt but that Dr. Campbell and his friends thought they had forever disposed of the "old statement" when they had stricken out the word *trine*. The statement that "trine immersion can be traced to the times of

the apostles," is not pleasing to single immersionists, especially not when made by so eminent an authority as Dr. Campbell. But whatever they say or do, the fact remains that in the first authorized edition of the Campbell and Rice Debate, the champion of single immersionists says, "trine immersion can be traced to the times of the apostles."

2. Again our correspondent claims that the word *trine* in the passage quoted, was an addition made by the reporter and that in examining the report the Dr. overlooked the word. Both Campbell and Rice examined the Stenographer's report and declared the same to be correct in every particular. It is difficult to understand how a statement of such vital importance could escape Mr. Campbell's notice. The following letter will be of interest to those concerned.

To whomsoever this may come:—This is to certify that I went with my father, whose name is Robert Calvert, to the city of Cincinnati and my father personally consulted with Mr. Rice who held the discussion with Alexander Campbell. I did not hear the conversation between my father and Mr. Rice, but I have it direct from my father that Mr. Rice said that Mr. Campbell and his friends need not deny that Campbell said: "Not only Mosheim, Neander, but all historians, as well as Professor Stuart trace trine immersion to the times of the apostles." For Mr. Campbell used the above expression in the presence of at least 500 preachers and a large audience of people. Mr. Rice further stated that he would be willing to hold up his hand and be qualified that Mr. Campbell used the term "trine immersion" in that connection.

This is to the best of my knowledge and recollection.

Written this 1 day of January 1895.

WM. CALVERT.

3. It reminds a fact that when Dr. Campbell made the statement that trine immersion can be traced to the apostles, he said the truth. As a scholar and historian he could not truthfully say of single immersion what he is reported to have said of trine immersion. If, as it is claimed, the Dr. did not use the word *trine* in the statement, it is equally true that he did not use the word *single*. With the word *trine* stricken out the statement reads: "Immersion can be traced to the apostles," which statement is true, but it is not the *whole* truth. Single immersionists do not *want* the statement to begin with the word *trine*, but they *dare* not begin it with the word *single*.

THE *King's Children* paper will be an 8 page paper hereafter. The price remains the same, 25 cents per year. With the EVANGELIST \$1.70 per year. Special announcements later.